

The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 THIM. VI.

Vol. 2.

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AND EVANGELICAL WITNESS,
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BY
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Prayer, Sweet Prayer.
Ain—Hear, sweet Home.
When tears the bosom pierce and care,
Be it ever so simple, there's nothing like prayer:
It comes, mother, father, child, and man,
Gives vigor to hope, and peace to pain in chain.
Prayer, prayer, Oh sweet prayer,
Be it ever so simple, there's nothing like prayer.

When far from the friends we hold dearest we part,
What fond recollections cling to the heart:
Past converse, past scenes, past enjoyments are there;
Oh, how brightly pleading till followed by prayer.
Prayer, prayer, Oh sweet prayer,
Be it ever so simple, there's nothing like prayer.

When pleasure would woo us from piety's arms,
The stern signs of duty, or silently charm,
We listen, yes, but later, are caught in the snare;
Oh, how brightly pleading till followed by prayer.
Prayer, prayer, Oh sweet prayer,
Be it ever so simple, there's nothing like prayer.

While strangers in prayer, we're strangers to him;
Hearken ye, ye full of sin, to the words of him;
And all ye who speak of hell, and of the pains of fire,
Our duties ye must be guided by prayer.
Prayer, prayer, Oh sweet prayer,
Be it ever so simple, there's nothing like prayer.

Ten Rules for rightly judging of our State.
It is not easy to know ourselves. We are blind to our own faults. The wisest men, the better they are, the more they are so. Paul never thought of well of himself after his conversion, as he did before it. It is therefore useful to test ourselves by safe and strict rules, the rules by which we shall be judged at the last day.

1. No man has any more goodness than the tenor of the Scriptures ascribed to him will allow. The tenor of God's word is his general scope. This condemns some outright; others it at once acquits; but others sometimes are of doubtful character. They have some show of piety, some exercises of mind not unlike Christian experience, but the scope of the Bible is against them.

2. No man has any more purity of mind than he evinces by his habitual speech. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." If that flatters, backbites, reviles, carries scandal, or delights in foolish talking and jesting, is not right. But he who speaks no evil, uses his tongue to bless God and man, and keeps it from falsehood and deceit and vanity and malice, and trains it to love and truth, is on the road to heaven.

3. No man has any more goodness beyond what is proven by his habits of devotion. Some have no habits of devotion. Such have no piety. Others have the pretence of devotion, but they will not always call upon God. Their hearts can bear witness to their miserable state of mind. But others are habitually in a devout frame. Their piety is proven by their love for the serious study of God's word, their hearty prayers and praises, their honest self-examination, and their serious and useful meditations.

4. No man has any more attainments good beyond what his common practice evinces. All true religion is practical. To hear God's word proves no man a Christian; but to hear and do shows any man to be a child of God. What is your life? 5. No man has any more holiness than upon full and fair trial of his principles he is shown to be. All of life is a test. Some habitually fail, though at times they seem almost ready to do right. It was Peter's habit to deny Christ. It was Judas' habit to fail when tempted even by a few shillings.

6. No man has any more moral excellence than his conduct, daily enlightened, declares him to have. He may have less than a blind conscience declares him to have, but never more than a good conscience claims. If our conscience is against us, we are undone. "If our heart condemn us, God is greater than our heart and knoweth all things."

7. No man has any more piety than he evinces by his conformity to the moral law, whether regarded as consisting of the ten commandments given by Moses; or of two as given by Christ—supreme love to God, and equal love to man; or of one as Paul says, "Love is the fulfilling of the law." What does the law say of you? 8. No man has any more excellence of character than as he is in moral character like God. God is just. Are you unjust? God is true. Are you a deceiver? God abhors cruelty. Do you delight in mercy? God is long-suffering. Are you impatient towards your brethren? Are you impatient towards your God? Are you an imitator of God?

9. We know no more religion than as we are like Christ, and imitate him. He was meek and lowly. Are you proud and haughty? He forgave his enemies. Are you malignant, or spiteful? He loved good men. Do you esteem the pious as the excellent of the earth? He never needlessly hurt any man's feelings, and yet he never concealed a wholesome truth. Are you like him? Do you desire to be more like him? 10. No man has any more excellence except as it is wrought in him by the Holy Ghost in regeneration, and as justification. Has the Holy Ghost been wrought in you? Are you ever born again? Do you ever sincerely convert? Is your justification proceeding? Do you know what justification is? Try yourselves, and find out what number of spiritual gifts you possess. Self-deception is always more or less common. It is wicked. It is also dangerous. Do you ever sincerely convert? It is many times that we are deceived. "Know ye not that Christ is in you, except ye be baptized?"—1 Cor. xii. 13.

The John-Street Daily Prayer Meeting.

The daily union prayer-meeting at old John-street Church, is increasing in interest, and we are happy to state, in numbers also.

CONVERSION OF A MERCHANT.
A brother remarked, that although Christ did not talk with us face to face, yet we ought to receive much consolation by reading his revealed will. He had prayed for a wealthy man, who was on a sick-bed and he was glad to be able to say that soon he was led to rejoice in a pardoning God. At one time he was to come his efforts when he saw no fruit of labor, but he was now delivered from such a feeling. He relied upon God whether he saw the fruits of his work or not, for he felt assured that his labors for the salvation of souls would sooner or later be crowned with success. He wanted to encourage the young converts by telling them to be of good cheer, never to be discouraged, but to trust in God. Prayer was a mighty weapon, and Jesus' God would bless them.

A young man said, about three months ago he asked the prayers of the meeting for himself, and they had been answered in a measure. He felt that there was some doubt and darkness remaining, and he desired the brethren to continue to pray that he might be brought to the light and knowledge of the Saviour.

A DEFINITION OF RELIGION.
A sister related her experience, which was listened to with great interest, for she was evidently a devoted Christian. (We may remark that the John-street meeting is the only union prayer-meeting where females are allowed to take part in the exercises.) Among other things, she said that true religion consisted in visiting the fatherless and the widow, and in keeping ourselves unspotted from prayer. She thanked God that his grace assisted her to visit the widow and the orphan, and through the blood of Christ she was enabled to keep herself unspotted from the world. She could not think of such a thing as doubting the promise of God, and her faith laid hold of the words of Jesus: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." She was abiding in Jesus, and therefore claimed all the promises as hers.

AN OLD BACKSLIDER RECLAIMED.
A brother related the particulars of an interview he had with an old backslider, who had forsaken his family, had brought his wife to an early grave, and for twenty years was devoted to his cups, to horse-racing and other vicious pursuits. He used to be for a respectable business, but through intemperance, he had become a miserable sinner. The brother invited him to his home, and after tea commenced to talk to him about his former religious enjoyments, and when certain members of Second-street Church were allied to his heart to melt, and tears flowed from his cheeks. They had a good conversation, and then went to a prayer-meeting, and half an hour afterwards he ran up and told the brethren he had found the Saviour. Glory to God for religion!

HOLDING UP THE STANDARD.
The leader remarked that when Moses held up the standard, the children of Israel prevailed against their enemies, but when his arm grew weary and the enemies prevailed against the children of Israel, Aaron and Hur came and held up his hands. It was not enough for ministers and leaders to work, but if we would save the cause of God move in our midst, if we would see sinners converted, we must go into the cellars and garrets, and compel them to come in. God help us to get the power and wield it to the salvation of the perishing souls that are on our right hand and our left.

FOURTEEN CONVERSIONS AT AN ALTAR.
A young brother said it was his privilege on Sabbath evening to see fourteen persons present themselves at the altar, fourteen of whom were born of God that night. Among the converts was a little child, who was solemnly desiring to find the Saviour, but whose father could not lay hold upon the promise. He asked the meeting to pray for "Little Mary."

THIRTEEN BIBLE-SCHOOL SCHOLARS CONVERTED.
A brother said—"If ever I felt that I wanted more religion it is now. It is only a few months that I asked the brethren to pray for the Bible-school under my care. I little thought that the Lord would answer my prayers so speedily. It has been my lot to see the members of that class—two or three of a night—seek and find salvation, and I have been able to see them more and more at the altar evening, and a great revival of religion is going forward in our church. The teacher asked the meeting to pray that he might have leisure necessary to guide the young minds who look to him for salvation."—N. Y. paper.

The Danish Difficulty.

There is unhappily, at this time, no indication of a change in the relations of Germany and Denmark, which therefore continues to drift steadily in the direction of war. But it is not yet too late to hope that, through the good offices of Britain or otherwise, some mutually acceptable compromise may be arranged; for, though the period allotted to negotiation has nearly expired, the military system of Germany is the most perfect machine of the kind in Europe, and cannot be brought into effective motion without two or three months' labour. By that time the Danish Cabinet may have made up its mind not to claim Holstein as an integral part of Denmark; or the Prussian Chambers may have declared in no more the interest of Germany to weaken Denmark than to weaken Italy; or such a war may have broken out in the South of Germany as shall relieve the Federal Diet from the necessity of anything else in the North.

As we understand it, the immediate complaint on the part of Prussia in the present affair has been that, in a portion of the Duchy of Schleswig, which contains a portion of the German population, the German language, though taught as a branch of education, is not used as the ordinary language of the schools attended by the Germans; and that Germans who wished to establish private schools of their own have not been allowed to do so. Such a grievance seems a very slender one on which to hang a quarrel of any sort, and quite preposterous as a cause of war. It is evident that the Danish Government means no offence to the German subjects, for in districts of Schleswig containing a population mainly German the public schools are German; and the prohibition imposed on the Germans in the mixed districts by which they are prevented from establishing schools of their own, is at least not invidious, however unjust it may be, for the rule is common to Danish and German through-

out the kingdom. Attendance on the public schools is compulsory, and in order to their thorough efficiency it is thought necessary that they should be the only schools. Prussia is quite entitled to reckon this a mistake, but only malice or madness can construe it into a cause belli.

As however with a notorious domestic case of our own, the real point at issue is not one affecting the merits, but the question of jurisdiction. It is admitted that Holstein is part of the German Federation; and that the King of Denmark himself, in respect of his Dukedom of Holstein and Lauenburg, owes allegiance to the German Federal system. He has fully acknowledged that allegiance; and it is not asserted that he has in any way failed to implement it. But with Schleswig it does not appear that Germany has any right to interfere. The King of Prussia has as much title to exercise jurisdiction in it as in Scotland, and as little. And in view of the quarrels and fighting that terminated in 1860, it is impossible to avoid feeling that the present conduct of Prussia assumes a sinister aspect. When the Duchies revolted in 1848, it was obviously at the instigation of Germany, and especially of Prussia, which went the length of marching troops into Schleswig to encourage the revolt, though it was afterwards abandoned to defeat. When Prussia could depart from the protests on which that war was commenced, and afterwards become a party to the treaty of the six powers, designed to leave no room for future dispute as to the position of the Duchies, it is matter of surprise that the King should now, on so paltry a pretext, seek to throw the whole matter open once more to the bloody arbitrament of the sword.

It is argued in Germany that the connection of Schleswig with the German province Holstein, gives Prussia a title to interfere in the affairs of the former; but it has not been shown that the connection is of such a character as in any way to separate Denmark from what is admitted to have been constituted purely Danish territory in 1720, under the guarantee of France and England. The demand, therefore, that Germany should be permitted to interfere in a district beyond the federal boundary, is on the face of it inadmissible; and we entertain a hope that the King of Prussia will prove to have had his belligerent spirit so cooled by the recent votes of his Chambers, and by reflection on the political immorality of the attitude he has assumed towards Denmark, that he will refrain from the step which he threatens to take. He will be found in a reasonable mood, and prepared to conduct himself as regards claims to his own dignity and the interests of Germany require. If not, he and his country must suffer for it. Denmark would be compelled, in self-defence, to ally itself with Great Britain, and in the Baltic and in the North Sea. No step that the allies of Germany could take against Denmark would have so immediately disastrous an effect as that in which such a blockade must involve the commerce of Germany. The military resources of Denmark, moreover, are such that, remaining where on the defensive, she may cut out for the Prussians work in the shape of rifle gun batteries sufficient to keep them occupied for perhaps a year or two. All the world laughed at the attempt of Germany to get up the flag for the Danish war of 1848-50. In the Confederation better prepared to stand up to a war with a country bounded on three sides by the sea, and retaining command of it? In the long run the strength of Germany, if really put forth, must prevail; but success will only have been the gain of a terrible loss.—Scottish Guardian.

France and the Papacy.

In the space of sixty years the temporal Papacy has been seven times in peril. In 1798, it was overthrown by the French revolution; in 1806, the confederate Kings called over its ruins, despoiling how to render them irreparable, and only directed from their projects by the victories of our armies. Raised again in 1801, the Papacy was once more overthrown in 1809 it owed its existence to Napoleon, for it is very doubtful, whether if the captivity of Pius VII. had been prolonged, whether the Holy Alliance would have returned to him all his States; in 1818, two Italian sovereigns came to an understanding for the partition of the Pontifical States, and the combination failed by the succeeding revolutions of the Roman States, which threw the Kings into the arms of the priesthood. The temporal power overthrown in 1848, and restored in 1849, it now nothing but a shadow, and the Pope is a prisoner in his own palace, and the Pope is a prisoner in his own palace, and the Pope is a prisoner in his own palace.

It was owing to the French army that the Pope was able to return to Rome in 1849; it is by the French army that he has maintained himself there for eleven years, and Rome is nothing else than a fane of intrigues and conspiracies against France. In a dispatch, (Feb. 8, 1860,) very moderate, very curious, and in every respect most remarkable, M. Thiers, establishing the fact that the pontifical Court has failed in all its engagements, in every diplomatic usage, that it has systematically mistreated religious with political questions, refused all compromise, all reform and allowed the state of things to get worse, to that degree that the malady often becomes irremediable.

Struck with so much obsequy, and worried out by much bad faith, M. De Gramont could by talking Cardinal Antonelli (dispatch of March 3, 1860) "I begin to believe that you desire a catastrophe." "You refuse to take a middle course of safety, and you invoke the tempest as if you were speculating on the walls of the shipwreck." "You might at least show a little desire of consolation. You might propose the reform agreed upon, and thus facilitate the task of the Government of the Emperor, whose real task will be to extinguish the fire of discord that is kept up between the Holy Father and his people."

To arrive so win, demands no moderate, what is Cardinal Antonelli's reply? Here is his text: "I can only repeat what I have said. The Pope will not see him. He has bound himself to the Catholic world by his encyclical letter. He will do nothing, absolutely nothing." M. De Gramont was not discouraged; he endeavored to show to Cardinal Antonelli the danger he was causing the Papacy to incur by the obstinacy of his refusal. "But," said he, "I saw yesterday the inability of my efforts. I found myself in presence of a fixed resolution, and which may be briefly stated thus—the Pope will never acknowledge and approve anything short of the complete restitution of the state of things to what it was out before in the Duchies and in the States." Then he insisted no longer, and withdrew with this remark to Cardinal Antonelli: "Your eminence, I have you, deeply grieved at the

inability of my efforts, and very uneasy at the dangers into which the Holy See seems to be going with its eyes shut."

These dangers, that terrified all sensible Catholics, the Court of Rome affects either not to see or to despise. It reverts with affected pomp the thin legends which the counter Revolutionary Party sends it from France and Belgium; and if, among the "Grandes" there happen to be any that dislike repudiating all sentiments of nationality, the "Infallible" answers M. De Gramont, take them soundly to task in these terms: "Sir, a man is the Pope's subject before being a subject of his sovereign; if you do not entertain these ideas, what do you come here for?"

The Reader sees that the Court of Rome speaks and acts as it would have spoken and acted in the time of Innocent III.; it looks upon Italian and Prussia; even since Castiglione it dreams of triumphs and meditations consequent. It openly makes religion subordinate to policy, not perceiving that this subordination is precisely that which has most contributed to the decline of the Pontifical power.

To preserve this power in the hands of the Catholic Church, it is necessary to sacrifice the sacerdotal kingship, to take from him temporal power, and put an end to this amalgam formed out of a sacred ministry and a political power that has corrupted all the heterogeneous elements of which the Pontifical power consisted. Wishing to secure to the Pope an existence independent of all parties, liberated from all diplomatic influence, and exclusively acknowledged in its ecclesiastical attributes, the French Government would have desired (dispatches of M. Thiers, April 7, 1860) "That the Catholic Powers, each in proportion to its population, should offer to the Pope a subsidy which they would inscribe at the head of their public debt, the interest of which would be paid at the regular periods into the hands of the representative of His Holiness."

The Pontifical Government replied, that it will only accept a tribute "under the form of compensation for lost fruits and the ancient canonical rights over vacant livings, rights dispensed and finally abolished in all the States of Europe."

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Japan.

It may not be generally known that books of any kind, religious or otherwise, may be sold, under the treaty, though the gift of a distinctly religious character is not allowed. Accordingly, the missionaries are free to circulate books printed in Chinese, at a merely nominal price.

The Rev. Mr. Brown, under date of November 20th, speaks with deep interest of the religious influence exerted by the missionaries on board the United States steamer Niagara. A meeting was held by some twenty of them at Mr. Brown's residence. Thirty-seven persons shared in the privileges of that occasion. It is a new thing for sailors to go ashore to pray for the conversion of the country they visit.

Germany.

Measured Words.
A Clergyman, who was remarkable for prudence when it became necessary for him to express an opinion on an important topic of controversy, was once called by a friend for this purpose, and asked for a sermon. His reply was simply, "When great principles are involved, I like to measure my words before I speak." This measuring of words is a rare virtue. Too frequently these sacred symbols of thought are handled about with a recklessness as if they meant nothing, or were destined to express nothing. Words are the daily considered in all cases, they would almost give entrance to sound opinions, and less frequently endanger the friendship and peace which society in pleasant communion enjoy. How often has the cause of a rash or trifling word disturbed the peace of families, and increased the number of domestic quarrels! How often has an ill-considered expression imparted a distorted view to a moral doctrine of religion! How often has a hasty word determined the temper of the speaker as irrevocable! If it were possible to subject the words of all public debates, religious addresses, political speeches, to this measuring process before they were uttered, to say nothing of private conversations, there would be vastly less embittered feeling and quarrelling, and, of consequence, vastly more friendly confidence and harmony in the world. Think before you speak is an old and neglected rule, for multitudes speak without thinking, and they imagine that the finest nonsense which comes from their tongues is sagacious remark. We have met with persons—and we never wish to meet with any more of their class—who have thought themselves to be wonderfully smart because they could say biting things, by which the feelings of others were deeply wounded.

Words of anger, words of uncharitableness, words of insipidity, are never measured words. In a family, words of harshness, words of bitterness and recrimination, grow up like weeds, and produce evil effects. In church relations their effects are the same. In the States, as at this time, unmeasured words are the chief cause of the evils which have befallen us. We do not estimate, by any means, more art, if we might say, artifice, in the use of words, by which really bad feelings may be concealed, for such speech is unchristian. Rather we urge that careful cultivation of right thoughts and feelings which, if they become habitual, will be apt to express themselves in suitable words. Where there is love in the heart, and a gentle feeling towards our fellow-men, the words of kindness, sincerity, and truthfulness will flow forth. These are very different from words of artificial politeness and flattery, which, although ready for the tongue, never represent any true feeling of the heart. We are taught to pray for the spirit of wisdom and of a sound mind; and who would not be happier, and more useful, and more beloved, had he received into his soul the power to his prayer? We would then "take to ourselves words," right words, not only in our devotional intercourse with God, but in our conversation with our fellow-men. Rough words would be made smooth, harsh words straight, and bitter words covered with flowers.—Phil. Frothingham.

The Word of God.

As the Word of God is the light to direct us, and to bring us on, so it is the standard and beam to try the weights of truth and falsehood. Therefore our conduct should be directed by the Word of God, and not by the feelings of the moment. We are taught to live in the profession of Christian faith, and are desirous to settle ourselves upon a sure ground of faith, should go to no other thing but to the Scriptures. Otherwise, if they had regard to other things they would be as a man without a compass, and would not understand which is the true North. We are taught to look upon the Word of God as the light to direct us, and to bring us on, so it is the standard and beam to try the weights of truth and falsehood. Therefore our conduct should be directed by the Word of God, and not by the feelings of the moment. We are taught to live in the profession of Christian faith, and are desirous to settle ourselves upon a sure ground of faith, should go to no other thing but to the Scriptures. 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